

#vipassana #SpiritualScience #buddha

THIS DOCUMENT [VIPASSANA PRACTICE GUIDE], IS IN PROCESS and NOT YET COMPLETE TO BE SHARED WITH ANY ONE YET: Please therefore; use it only for reference and constant update shall be made as and when I get time to complete it after SELF EXPERIENCE and VERIFYING of every module of VIPASSANA, I talk about in this blog post; I am only putting across the explanation after SELF-REALIZATION of specific vipassana module:

A SUPPLEMENT GUIDE to VIPASSANA MEDITATION SUMMARISED: What you MUST know before you shall start VIPASSANA MEDITATION as taught by VENERABLE Shri S N Goenka Ji:

LAST UPDATED ON [17-Oct-2022]

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 - **WHO CAN LEARN VIPASSANA? Does one become BUDDHIST if they undergo VIPASSANA COURSE?**
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 - In my personal view, VIPASSANA is just like any other subject of medical science or regular subjects like maths or science that would be taught by a learned teacher, only in the case of VIPASSANA, the teacher was BUDDHA, who as per my knowledge, rediscovered the spiritual science methods of VIPASSANA, and then went on to teach them to anyone who wanted to learn it.
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 - Monks and people in general; This is what you shall say in my view:
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 - If there was a class of students from different religions, communities and languages and if this class of students were TAUGHT subjects of SCIENCE and MATHS BY SPANISH MAN OF JEWISH ORIGIN, then, would the class of students become JEWISH if taught by this MAN?
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 - NO, the students are just learning science and math's and not becoming Jewish just because the subjects were taught by a Jewish man.
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- Similarly, when one learns VIPASSANA as UNDERSTOOD AND TAUGHT BY BUDDHA, one does not become Buddhist. They only learn SPIRITUAL SCIENCE methods as learnt, understood and taught by GREATEST TEACHER OF SPIRITUAL SCIENCE that was BUDDHA.
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- Thus, one shall take learnings of VIPASSANA knowing well that VIPASSANA has no connection with religions, communities or languages.
- Just like an AIR can be BREATHED or INHALED by one and all, similarly VIPASSANA CAN BE learnt and taught by all.
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ONE MUST NEVER associate VIPASSANA MEDITATION

TECHNIQUES with expectation of any cure. In VIPASSANA any expectations are known as SANKHARA or MENTAL DEFILEMENT and hence if we perform meditation with expectations of any kind, then we will end up creating mental defilements rather than benefiting from the meditation technique.

. However, there are steps and techniques once a SADHAK becomes experienced VIPASSANA FOLLOWER, and if followed properly may benefit the SADHAK immensely in terms of mind and body issues, but one MUST NEVER indulge in VIPASSANA MEDITATION PROCESS by associating it with cure methods or with any kind of expectations.

. The VIPASSANA TECHNIQUE is SO POWERFUL that SADHAK benefits a lot when they follow VIPASSANA on daily basis, but NO SADHAK must take up VIPASSANA for the purpose of resolving their medical or other issues. These benefits will follow automatically though when one performs VIPASSANA on daily basis.

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- **ANAPANA MEDITATION** of GROSS observation of AIR at NOSE DOOR (just outside of nose door, incoming air touching nose doors from outside) and Subtle observation of CONTACT or TOUCH of Air at nose tips (oval shaped nostril borders) or at upper lips and as soon as we start to get vibrations at nose tip or upper lip, we simply move to VIPASSANA BODY SCAN from top to bottom.

. - **VIPASSANA BODY SCAN** after gross or subtle observation of air at nose doors [gross] or at nose tips or upper lips [subtle]. Here, once we start to get vibrations at nose tip or upper lip, we quickly move to VIPASSANA BODY SCAN from top to bottom.

. During Vipassana Body MANUAL SCAN, with closed eyes, a SADHAK fixes his mind's eye or inner vision at 'top of head', feels the entire scalp or head as the breathe pushes through scalp for 2-3 breathes, scans

entire scalp [every centimetre] or head with mind's eye, hunts for any sensation on scalp or head, and if any sensations are found observes them with chants of ANICCA or ANITYA, then moves to NEXT BODY PART and repeats the same process again for face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind, back to top of head.

. During Vipassana Body MANUAL SCAN, we just scan every inch or centimetre of body part for sensations, starting from head, scalp, entire face covering eyes, eyebrows, lips, facial skin both sides and ears, then move to neck, then chest, stomach, abdomen, both legs up to feet and REVERSE body scan from bottom to top, and both sides top to bottom and bottom to top, making sure that we have covered every inch of body part through MIND'S EYE or INNER VISION.

. The next step of body scan is not manual scan, but in this case, we let mind choose which body sensation to observe, and after the MANUAL BODY SCAN as above is over then one can move to OBSERVING BODY SENSATIONS AS DIRECTED BY MIND, wherever they are felt as **"DIRECTED BY MIND'S EYE"**. If sensation is felt at toes, mind's eye must be directed exactly at location of toes, sensations that are alive at toes are observed with equanimity with chants of ANICCA or ANITYA, till the mind's eye has signalled to move to next sensation and we repeat the objective and equanimous observation of all body sensations with chants of ANICCA or ANITYA. If VIBRATIONS or WAVES are felt at any body part or whole of body, one shall close their eyes and with mind's eye and continue to observe these WAVES and VIBRATIONS with chants of ANICCA or ANITYA till they have mellowed down or stopped or till the mind has signalled to move to next body sensation. After a period 10-15 minutes or more one may decide to END the observation of body sensations.

. SENSATIONS can be observed in sleep position or in sitting position as one would like it. I usually perform ANAPANA meditation at nose doors for 5-10 minutes followed by ANAPANA meditation at nose tips or upper lips for 3-5 minutes and then move to body scan for 5-10 minutes, and once body scan is completed, I again do ANAPANA meditation of air at NOSE DOORS [as all meditations are ended by at least few minutes of observation of air at nose doors], then in 'sleep position' I continue to observe sensations as directed by mind's eye with chants of ANICCA or ANITYA as soon as any sensation is found. All SENSATIONS including vibrations and waves are observed with chants of ANICCA or ANITYA.

. **- PHENOMENON: What is phenomenon?** Mental Hindrances are a phenomenon. Getting Hurt is a phenomenon, performing any type of work is a phenomenon, interactions with worldly objects, people, animals are a phenomenon, attending to a concert is a phenomenon and so on', phenomenon are always in state of flux, always changing and BEINGS have no control or choice so as to NOT WITNESS THEM. Beings are always surrounded by one or another phenomenon.

AND WHY are these called phenomenon? Because they are being witnessed in “PRESENT MOMENT” in real time, interactions with phenomenon is cause and origination of element of ‘SELF’ and subsequent CONSCIOUSNESS that is NO-SELF, and BEINGS are thus collecting ELEMENT OF **SELF [FORM]** or interaction with worldly objects, **FEELINGS** through CONTACT with 6-sense objects, **PERCEPTIONS** or evaluation of mind, and **REACTIONS** or volitional acts [physical-verbal-mental] that will be COGNIZED into CONSCIOUSNESS that is ‘no-self’ or void or empty-dreamlike-an illusion, without any substance whatsoever.

It is important that a SADHAK maintains SAMPAJANA [avoids cause of BECOMING i.e., “in Process Birth [like child in a womb]”, of a NEW MISERY] throughout the entire interaction during the Ongoing specific phenomenon in real time, and does not create craving or aversion and also does not create an EGO by associating with ongoing phenomenon as I [I want to become or possess], ME [cling to self-] or MINE [established clinging] or THEM [other beings].

A SADHAK shall see a PHENOMENON as a PHENOMENON and not as I, ME or MINE or THEM. For example, if ‘WORK’ is a phenomenon, then SADHAK shall see it as “WORK” and NOT “MY WORK or their work”, sees ‘TASK’ as ‘TASK’ and NOT ‘MY TASK or their task’, sees ‘CONSCIOUSNESS’ as ‘CONSCIOUSNESS’ and NOT ‘MY CONSCIOUSNESS or their CONSCIOUSNESS’ and so on, thereby a SADHAK avoids any association with any phenomenon as I, ME or MINE or THEM. The entire phenomenon or interaction must be completed where NO passion, aversion or delusion with respect to I, ME or MINE or THEM are created on either side and NO EGO is attached by taking that phenomenon as I, ME or MINE or THEM.

Each phenomenon is CONTEMPLATED for IMPERMANENT-UNSATISFACTORINESS and NO-SELF i.e., cognized CONSCIOUSNESS. For example, body sensations like anger, sensation of anxiety or fear, pain, cut, wound, mental hindrance like sensual desire, agitation, sloth and torpor that are felt on body are phenomenon that are seen as IMPERMANENT-UNSATISFACTORY while MENTAL CONTENTS like ill will, doubt, guilt, images, thoughts are a phenomenon that are NO-SELF or UN-Real or An Illusion as they are ‘relayed back consciousnesses’.

- **(ANICCA or ANITYA)-SUFFERING-NO-SELF:** All phenomena are contemplated for either **NO-SELF** (MENTAL CONTENTS observed as un-real-an illusion so worth abandoning) or BODY SENSATIONS (observed with chants of **ANICCA or ANITYA or IMPERMANENT**). SADHAK simply continues to observe sensation that is “selected by mind” in present moment and continues to observe selected sensation with chants of anicca or anitya till mind has SIGNALLED TO MOVE attention of inner vision to observe next sensation.

ANICCA or ANITYA, is impermanent nature of SENSATION and that can be verified through observation of SENSATIONS along with bare minimum focus on mind, and as one continues to observe sensations with chant of ‘anicca’ or ‘anitya’ with equanimity without creating passion or aversion to sensations being observed., and here, while observing sensations, one is also alert to mind which may be trying or signalling to shift focus of inner vision to start observing next sensations and all a SADHAK does is to direct attention of their inner vision to next body

sensation as dictated by mind and continue to observe next sensation with equanimity without creating passion or aversion to sensations being observed till the mind has again SIGNALLED TO MOVE to next sensation. One must apply '**full focus**' or attention on sensation being observed in PRESENT MOMENT as directed by mind.

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ANITYA or ANICCA is BEST experienced or VERIFIED through SENSATIONS that arise on body.

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ANITYA or ANICCA is an experience where A SADHAK does not choose which sensation to observe, but instead DIRECTED BY MIND, one focuses on SENSATION with CHANTS of either ANITYA or ANICCA with equanimity without creating passion or aversion to sensations being observed., and while the mind's eye or inner vision is observing the sensation with equanimity, inner vision is also alert to mind which may direct or signal us to move to NEXT SENSATION, thus previous sensation now takes a back seat and mind's eye moves to observe next sensation as directed by mind, till mind has again SIGNALLED TO MOVE to next sensation. One must apply 'full focus' and attention on sensation being observed in PRESENT MOMENT as directed by mind.

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This SWITCHING OF MIND's vision to next sensation is a MOMENT OF "ANITYA or ANICCA", as we see impermanent nature of mind that focuses on ONE SENSATION for a WHILE before moving to next sensation and in this process previous sensation either mellows down or takes a back seat while the next sensation takes complete attention.

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Thus, ANITYA or ANICCA is nothing but IMPERMANENT NATURE OF MIND which focuses attention on one sensation at a time, and a SADHAK continues to move to next sensation as directed by mind.

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- **5 KHANDA aka 'NON-PHYSICAL' elements of SELF** (form, feeling, perception, reaction [volitional acts-formations-fabrications], CONSCIOUSNESS. BEINGS are thus forming or fabricating '**NON-PHYSICAL**' ELEMENTS OF **SELF** [**FORM** or interactions with worldly objects, **FEELINGS** through 6-sense objects, **PERCEPTIONS** or evaluation of mind, and **REACTIONS** or volitional acts physical-verbal-mental] that will be COGNIZED into CONSCIOUSNESS that is no-self or void or empty-dreamlike-an illusion, without any substance whatsoever.

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- **CONSCIOUSNESS** [Aggregate of SELF], CONSCIOUSNESS is already COGNIZED '**NON-PHYSICAL**' elements of SELF, and Aggregate of SELF is CONSCIOUSNESS which is no-self or void or empty-dreamlike-an illusion, without any substance whatsoever. Beings are collecting various forms of CONSCIOUSNESS from birth till date, CONSCIOUSNESS of EGO [I, ME, MINE or THEM], CONSCIOUSNESS of

RELATIVES, FRIENDS, EDUCATION, WORK, and so on is being collected during lifetime interactions or CONTACT through 6 sense media.

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- **MIND** [Aggregate of CONSCIOUSNESS], MIND is collection of all types of CONSCIOUSNESS that is collected from birth till date.
Impermanent nature of MIND is verified through body sensations, as one keeps moving from one sensation to another as directed by mind i.e., ANICCA or ANITYA is thus experienced as mind switches focus from one sensation to another leaving previous sensation to take a back seat. .

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Similarly, all mental contents are seen as no-self or void or empty-dreamlike-an illusion, without any substance whatsoever, so worth abandoning as soon as they appear; however mental contents can be used to perform wholesome actions like analysing, planning etc. so that a task can be skilfully performed. Any unwholesome action like seeing mental content as real and creating sensations of anxiety, fear, anger, agitation etc is not allowed and so mental contents are best abandoned with KNOWLEDGE that they are un-Real and An Illusion.

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- **6 sense media** [eye, ear, nose, tongue, mind and body]: - **6-sense objects** [eye, ear, nose, tongue, body and mind], through 6 senses there exists **CONTACT and subsequent FEELING [sensation] and FEELING or sensation**; in case of eye sees an object [visual sensation], in case of ear hears the voice [audio sensation], taste sensation through tongue and feels touch sensation through body, evaluates [perception] through mind, smell sensation through nose.
The PERCEPTION of FEELING or SENSATION is then evaluated into good, bad or neutral and any volitional acts towards feelings are cognized into CONSCIOUSNESS. The COGNIZED objects [CONSCIOUSNESS], as seen and interpreted by 6 sense impressions are again contemplated for IMPERMANENCE or NO-SELF.

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- **5 MENTAL HINDRANCES**: “ill will or aversion”, DOUBT, SENSUAL DESIRE, Sloth and Torpor or AGITATION, guilt or remorse. If mental hindrance has created BODY SENSATION on affected body part, then one must FIRST undertake objective sensation observation method [with chants of ANICCA or ANITYA] at affected body parts to eradicate mental hindrance from the root.

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The SADHAK, simply observes objectively, whatever happens within the mind, whatever mental phenomenon, whatever Dhamma (mental contents), without becoming upset, he or she accepts whatever the mind contains at this moment: craving or aversion, sloth and torpor or agitation, guiltiness or sceptical doubts. He CONTEMPLATES them as “IMPERMANENT and NO-SELF”, And the law of nature is such that by observing them objectively and contemplating them as ‘no-self’ with chants of ANITYA (impermanence), one automatically eradicates these hindrances.

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Each **MENTAL HINDRANCE** is CONTEMPLATED for either IMPERMANENT-UNSATISFACTORINESS or NO-SELF i.e., cognized CONSCIOUSNESS. For example, mental hindrance like sensual desire, agitation, sloth and torpor that are felt as body sensation are phenomenon that are IMPERMANENT-UNSATISFACTORY and observed with chants of ANICCA-ANITYA, while **MENTAL HINDRANCE** like ill will, doubt, guilt is a phenomenon that are NO-SELF or UN-Real or An Illusion as they are relayed back consciousnesses and thus one does not react with unwholesome action against what is no-self or un-real.

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- 12 DEPENDENT LINKS:

The Noble Truth of the Extinction of Suffering is explained by the formula of Dependent Origination:

Reverse Order of Dependent Origination to explain the Cessation of Suffering

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- i) Without Ignorance, there are no Volitional Activities (formations).
- ii) Without Volitional Activities (formations), there is no Consciousness.
- iii) Without Consciousness, there are no Mentality and Matter.
- iv) Without Mentality and Matter, there are no Six Sense Bases.
- v) Without the Six Sense Bases, there is no Contact.
- vi) Without Contact, there is no Feeling.
- vii) Without Feeling or SENSATION, there is no Craving. (THIS SENSATION, is the link between mind and body)**
- viii) Without Craving, there is no Clinging [**perception of feeling is getting strong here**]
- ix) Without Clinging, there is no Becoming. [**misery is in incubation mode, like a child in womb**]
- x) Without Becoming, there is no Birth. [**Birth of a misery**]
- xi) Without Birth, there is no Decay, Death and Suffering.

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What is the conditioned arising method?

Ans: Conditioned by ignorance are the formations; conditioned by the formations, consciousness; conditioned by consciousness, name-form; conditioned by name-form, the six-sphered-sense; conditioned by the six-sphered-sense, contact; conditioned by contact, feeling [sensation]; conditioned by feeling, craving; conditioned by craving, clinging; conditioned by clinging [[**perception of feeling is getting strong here**]], becoming. [**misery is in incubation mode, like a child in womb**], conditioned by becoming, rebirth [Re-Birth of a misery]; conditioned by rebirth, decay, death, sorrow, lamentation, pain, grief and despair spring up. Such is the origin of this entire mass of ill

- **4 noble truths: The truth of suffering**, is to be fully understood, the craving and defilements or aversion and EGO [I, ME or Mine or THEM], seeing mental contents ignorantly as REAL and NOT seeing BODY SENSATION as ANICCA or ANITYA, which originate it [suffering], are to be abandoned or let go, Nibbana as deliverance-final goal from suffering is to be realized, and the Noble Eightfold Path that leads to deliverance is to be developed.

- **8 noble path:** Noble eightfold path: namely, right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right collectedness. The entire path must be travelled with EQUANIMITY without creating any 'aversion or craving' and EGO [I, ME or Mine or THEM] with respect to each path listed.

- **middle path:** While "MARA, the EVIL ONE" keeps us busy between reaction of either CRAVING OR AVERSION and EGO [seeing any phenomenon as I, ME or MINE or THEM], towards any phenomenon we interact, mind keeps us busy in ILLUSION in the form of ROLLING in UNWHOLESOME THOUGHTS, similarly SENSATIONS on body keep us busy and on their arising we start to WALLOW in them, suffer the FEELING caused by them, and thus multiply the MISERY due to wrong reaction towards them. Being in MIDDLE PATH of neither craving nor aversion towards any interaction with phenomenon, outside object or person, contemplating them for impermanence [seeing body sensations as ANITYA] and no-self [seeing mental contents as void, empty, un-real, an illusion], ALLEVIATES or minimises the creation or birth of a misery to a greater extent.

- SENSATIONS:

Feelings [sensations]; in case of '**EYE**' CONTACT with VISUAL OBJECT, '**EAR**' CONTACT with VOICE OBJECT, '**NOSE**' CONTACT with SMELL OBJECT, '**TONGUE**' CONTACT with TASTE OBJECT, '**BODY**' CONTACT with TOUCH object, '**MIND**' CONTACT with MENTAL IMAGES and subsequent chain of thoughts as OBJECT;

In all above cases, with '**CONTACT**' through SENSE MEDIA, there ARISE SENSATIONS, and these sensations are further evaluated [perceiving] by mind as craving, aversion or neutral which subsequently results in volitional acts.

To avoid creating misery with respect to sensations or mental thoughts, we have to do objective detached observation of 'body sensations at their exact arising location' or 'mental thoughts' that arise thereof contact of sense media with ANY OBJECT, to avoid creating SENSATIONS that are conditioned by craving, aversion or delusion with respect to I, ME or MINE or THEM [ego]. Mental content like thoughts is STOPPED or ABANDONED with knowledge that they are un-real, an illusion and there is danger of creating sensations of anxiety, fear, agitation etc. if we ignorantly respond to these thoughts and with this knowledge thoughts are just abandoned.

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Here, while doing an objective observation, a SADHAK sees SENSATIONS as SENSATIONS, MENTAL CONTENT AS MENTAL CONTENTS, and trains them not to identify sensations or mental contents with I, ME, Mine or THEM. He sees MENTAL CONTENTS AND SENSATIONS AS SEPARATE ENTITIES not tied to self, ego or any other phenomenon. He simply sees them as RELAYED BACK CONSCIOUSNESS, i.e., NO-SELF.

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We have to understand clearly that we are afflicted not by outside objects [people, phenomenon etc.], but actually we are afflicted by BODY SENSATIONS and MENTAL THOUGHTS and any craving or aversion created in response to reacting to them is the cause of creation of misery in form of anxiety, agitation, fear, anger etc. in case of reacting to mental thoughts, and aggravated feeling of body sensations like pain, cut, wound when we fail to observe them with equanimity and detached objective observation. BODY SENSATIONS and MENTAL THOUGHTS must be observed with chants of ANITYA through inner vision.

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EACH MENTAL THOUGHT and BODY SENSATION MUST BE OBSERVED with EQUANIMITY and DETACHED OBJECTIVE OBSERVATION.

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In world of mind and matter, whatever occurs in MIND MAY HAVE SENSATIONS on body if one was not an objective observer. A MIND is connected to Body via SENSATIONS. SENSATIONS overlap field of MIND and MATTER (body). For this reason, observations of sensation, as we shall see, is a way to explore the mental-physical phenomenon in its entirety. This truth of ANICCA or ANITYA can be realized directly only by the experience of bodily sensations. With this realization comes the understanding that one has no control over the changes constantly occurring in the body - ANICCA.

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The Buddha discovered a technique by which as soon as an impurity arises, you observe it, and you are out of it. Nothing can arise in the mind without a sensation in the body. This is the law of nature. So, whenever passion or fear, anger, anxiety or depression arises there must be a sensation on the body. Every sensation, pleasant or unpleasant, gross or subtle, has the same characteristic, arising, passing away. So, this particular defilement that has arisen is also impermanent [ANICCA or ANITYA]. Let me see how long it lasts. It can't overpower you because you are observing it objectively and with equanimity. It becomes weaker and weaker and passes away.

Note: The objective observer will seek to record simply what they see without offering any opinion. An objective perspective is one that is not influenced by emotions, opinions, or personal feelings.

- **NO-SELF (void, empty, Illusion aka [5 'non-physical' element of KHANDA])**

Feeling of MENTAL CONTENTS and BODY SENSATIONS, OCCUR due to already COGNIZED CONSCIOUSNESS. If a body part is hurt, a CONSCIOUSNESS is first cognized with respect to the defect. This COGNIZED CONSCIOUSNESS is what is RELAYED BACK TO MIND, and hence what we experience is actually NO-SELF, An Illusion, a relayed back awareness.

Why is it called NO-SELF? All mental contents are no-self, because they are incapable of creating form, feeling, perceptions and volitional acts on their own. Because, they cannot perceive, they can not perform volitional acts on their own. Can a mental image that is visible to mind perceive or evaluate on its own? Can it perform volitional acts on its own? But BEINGS, on seeing a NO-SELF, may get captivated and create elements of SELF and subsequent CONSCIOUSNESS and misery.

'CONSCIOUSNESS', is aggregate of SENSE IMPRESSIONS collected through CONTACT of 6 sense media [eye, ear, nose, tongue, body and mind], when interacting with any worldly phenomenon. A 'BEING 'collects sense impression data as '**non-physical' element of SELF**" or KHANDA (form, feeling, perception, reactions-volitional acts-formations-fabrications) and Cognized "**CONSCIOUSNESS**" is then **RELAYED BACK TO YOU** as a SANKHARA (MENTAL DEFILEMENT in form of images or Bodily defect) or just a pure CONSCIOUSNESS.

This "**RELAYED BACK CONSCIOUSNESS**" is NO-SELF-VOID-EMPTY in essence, but '**BEINGS**', out of wrong habit pattern continue to be affected by these '**RELAYED BACK CONSCIOUSNESS**' and **respond to them as if they are happening in real-time, although the relayed back consciousness is nothing but just a mental image, dreamlike.**

The HABIT PATTERN of a BEING must change from wallowing in sensation or mental content images to instead objectively observing them as 'an Illusion or Un-Real' in case of 'mental contents' and 'with chants of ANICCA or ANITYA' in case of 'body sensations, not seeing them as I ,ME, MINE or THEM.

- **MENTAL CONTENTS ['non-physical' element of SELF]:**

Dreams, past incidents being displayed as images or scenes, thoughts;

All MENTAL CONTENTS are contemplated as NO-SELF, VOID, EMPTY without any substance whatsoever, an Illusion and with knowledge that mental visible is FORMED JUST-NOW is an Illusion, SADHAK ABANDONS any unwholesome reaction to them and simply does not respond to them and refuses to create anxiety, fear, agitation, anger or any other sensation in response to what is just an Illusion, a mental image formed just-now. "" **Mental contents may be used to perform wholesome actions like analyse or to plan**"".

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- **CONTEMPLATION** (impermanence [body sensations], suffering, no-self [mental contents])

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- **comprehension** (ending of passion and aversion and delusion-fixed belief with respect to I, ME, MINE or THEM)

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- **ARAHANT, - NIBBANA**

* **Who is an ARAHAT and what is NIBBANA? ***

One who has “rooted out craving and ignorance” from the mind has become an ARAHAT, and his or her actions do not bear any fruit. As a consequence, one does not create any bhava (future life) for oneself. So, there will be no new birth of a misery, no old age, no death, no sorrow and lamentation, and no disease. All are transcended. **This is the state of NIBBANA.**

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This is a person who does not create ELEMENT OF SELF or CONSCIOUSNESS that is aggregate of feeling and perception marked as craving or AVERSION and volitional act or fabrications, that is devoid of expectations of any kind and not connected to I, ME, MINE or THEM. He simply performs KARMA that is assigned to him, maintains absolute equanimity while doing so, does not create craving, aversion or expectations, does not create **EGO** [I, ME, MINE or THEM], by attaching him to any interaction of the world with I, ME or MINE, or THEM when performing actions.

DRAFT MODE- Under process- Yet to be completed

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Anatomy of ANAPANA MEDITATION on Incoming and Outgoing Air [Gross v/s Subtle observation of air] at nose door or at nose tips along with VIPASSANA BODY SCAN [17-OCT2022]

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All meditations are performed with EYE's CLOSED with mind's eye or inner vision

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**** Subtle observation must be performed correctly as mentioned in blog post. In my case Subtle observation of CONTACT (STEP-3) and subtle observation of VIBRATIONS more specifically at upper lip just below the nostrils (STEP-4) ANAPANA meditation, ACTIVATES MY TINNITUS ISSUE, so for long time I was only observing AIR at NOSE DOORS ONLY and avoided subtle observation of CONTACT at nose tips and avoided subtle observation at upper lip just below nostrils. Recently I have discovered on how to CORRECTLY OBSERVE subtle observation and I will describe that in this blog post later.**

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To summarize it, if I observe subtle observation of CONTACT at nose tips [step-3] and subtle observation of VIBRATIONS [step-4] either at nose tips (oval shaped nose door borders) or at centre of upper lip [not the upper lip below nostrils but actual upper lip that joins the lower lip] with CHANTS of ANICCA or ANITYA by maintaining absolute equanimity and objective observation, do not create passion or liking to vibrations and just observe them neutrally, then my tinnitus does not activate, in fact it calms down.

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For the BUDDHA there are THREE marks of existence that must be dealt with;

dukkha [misery], anatta [no-self] and ANICCA-ANITYA-IMPERMANENCE, so that NIBBANA or end of suffering can be achieved.

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Anatta or no-self with respect to MENTAL CONTENTS and ANICCA-ANITYA-IMPERMANENCE with respect to SENSATIONS has to be understood to end the suffering cycle.

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In VIPASSANA method of spiritual science as TAUGHT by the MASTER (BUDDHA), we use following tools:

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We deliberately are not using the term BREATH and instead use INCOMING AIR and OUTGOING AIR, as we do not want to CLING to major function of body i.e., BREATHE during meditation process. As per VIPASSANA, one shall never CLING to any part of mind or body for more than few seconds or minutes and when observation is limited to specific body part area, even then one shall keep moving within the inflicted part 1-cm here next 1-cm there, and hence we avoid the term BREATHE INHALE AND BREATH EXHALE, instead we use incoming air and outgoing air as meditation objects during ANAPANA meditation of AIR at nose doors.

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The ANAPANA meditation is done in following steps, moving step by step:

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- A. In 1st STEP: When breathe is FAST and Coarse we observe nose walls area's inside of nose, where the incoming air touched or made contact with all the places of nose walls. So essentially, we are observing with MIND's eye or inner vision, touch of air at nose walls when the breath is fast and coarse or thick. Outgoing air is observed as it is, as it flushes out. We do not observe AIR inside of nose or nostrils, we observe nose wall places air touched or made contact with. **THIS MAY TAKE 1-2 or more minutes.** This step is also an OPTIONAL STEP, some can directly move to step-2 ANAPANA if required.
- B. In 2nd STEP: After 1-2 or more minutes when the breath is slowed down, we shift the MIND's eye or inner vision to exactly at nose doors slightly from outside. Then, we continue to observe every incoming air and outgoing air as it touches or comes up to nose doors from outside during every inhale. Outgoing air is observed as it is, as it flushes out.
This observation of AIR [step-2] at nose doors is done 90% of the time and also just before we end meditation, we must perform this air observation at nose door [step-2] for at least 3-5 minutes before ending any type of meditation.
After 10-20 minutes of this 2nd STEP, one may either move to 3rd step or directly to VIPASSANA body scan in sitting position and sensation observation either in sitting or sleeping position.
- C. **In 3rd STEP:** Here, we DO NOT OBSERVE INCOMING AIR, instead "we observe CONTACT" of INCOMING AIR at NOSE TIPS [oval shaped both border of nostrils], wherever incoming air made CONTACT with nose tips. We observe HOLISTICALLY all places INCOMING air made CONTACT with nose tips. Outgoing air is observed as it is, as it flushes out.
Essentially to summarize in 3rd Step, "we are observing ALL CONTACTS" of incoming air at nose tips holistically through mind's

eye or inner vision. Simply observe ALL CONTACT of INCOMING air at nose tips holistically as incoming air may have touched many places on nose tips. Outgoing air is observed as it is, as it flushes out.

.
After around 10-20 minutes of CONTACT observation or **once a SADHAK starts to get VIBRATIONS at nose tips borders, SADHAK must STOP the CONTACT observation and may move to VIPASSANA** body scan in sitting positions and sensation observation either in sitting or sleeping position.

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A SADHAK MUST not create LIKING, craving or aversion to vibrations being observed at body parts, vibrations must be observed with equanimity with CHANTS OF ANICCA OR ANITYA for entire duration. ANITYA in SANSKRIT LANGUAGE means impermanent, to us it means this sensation shall pass, it will not last forever. Let me observe it with equanimity with CHANTS of ANITYA or chant of ANICCA with equanimity without creating passion or aversion to sensations being observed. All chanting of Anitya or Anicca is done through mind and not verbally.

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After 5-10 minutes of this 3rd STEP, one may move directly to VIPASSANA body scan in sitting positions and sensation observation either in sitting or sleeping position.

Thus, we can summarise ANAPANA MEDITATION as 3 steps:

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1. Observe “touch of incoming air inside of nose at nose wall” inside of nose when the breath is FAST and goes inside of nostrils. [1-2 minutes]
 2. Observe “every INCOMING AIR and OUTGOING AIR” mind’s vision fixed at nose doors from outside [10-20 minutes]
 3. Observe “CONTACT of incoming air at both oval shaped nose tips” [nostrils borders] , mind’s vision FIXED holistically at both side of oval shaped nose borders [nose tips] [5-10 minutes]
 4. ONE MUST continue to SWITCH between STEP-2 and other steps every 10-20 minutes for at least few minutes of step-2 air observation at nose doors.

.
One can move directly to “” VIPASSANA body scan”” in sitting positions and “sensation observation” either in sitting or sleeping position, after any of step 2 or step 3. THE SADHAK MUST NOT create PASSION or liking towards vibrations and waves being observed any time during ANAPANA meditation

and all vibrations, waves and sensations must be observed with chants of ANICCA or ANITYA.

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During initial sitting, when the breath is coarse and FAST, one may observe the incoming air inside of nose, but during this step, we do not observe actual incoming air, but we observe nose walls area's inside of nose, where the incoming air touched or made contact with all the places of nose walls. So essentially, we are observing touch of air at nose walls when the breath is fast and coarse or thick. Outgoing air is observed as it is, as it flushes out. After a MINUTE OR TWO, the BREATH becomes SLOW and at this point we shift mind's eye or inner vision to NOSE DOORS to observe incoming air and outgoing air as explained below in next step

2.

Mindfulness meditation using inner vision or mind's eye which is focused on observing each Incoming Air and Outgoing Air exactly at nose doors (just outside of nose doors, mind's vision seeing the INCOMING air that may touch outside of nose doors). During ANAPANA meditation of observing air at nose doors, SADHAK is required to ignore sensations and mental contents and just focus on observing incoming air and outgoing air.

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The INCOMING AIR is observed keeping inner eye or mind's eye EXACT AT NOSTRILS or NOSE DOORS FROM OUTSIDE, where every incoming AIR is felt hitting at nose door walls or nose tips, but we observe incoming air and out going air without missing any inhale or exhale. WE DO NOT OBSERVE Air going in separately in 2 nostrils. We observe AIR as ONE UNIT, holistically. It is important that each incoming air hits at outside of nose doors at nose tips during incoming air observation.

3.

Subtle observation of touch of incoming air at border of nostrils (both oval shaped nose tips borders). Here we do not observe air, but the object of meditations is holistic observation of touch of air or CONTACT, all the places where air made CONTACT with nose tips [nostril borders] during incoming air. Mind's eye or inner vision is focus at nose tips or upper lip and every contact or touch of air is observed. In this type of observation at some point VIBRATIONS may be felt at upper lip or at nose tips, which signal the SADHAK to either move to step-4 observation of vibrations or move directly to START VIPASSANA BODY SCAN and subsequent SENSATIONS observations.

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During ANAPANA meditation step-3, ANICCA or ANITYA [impermanence] consciousness is ACTIVATED during SUBTLE OBSERVATION nose tip or at upper lip, to make SADHAK alert to “**NOT CREATE LIKING or PASSION**” towards vibrations or waves that arise on body parts. We continue to CHANT [in mind] ANICCA or ANITYA in mind during entire subtle observation of at nose tips or upper lip with ANICCA or ANITYA consciousness activated in mind.

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ONE MUST NEVER create passion or liking towards VIBRATIONS or waves anywhere at body they appear, during subtle observations at nose tips or at upper lips, as by doing so you would be creating a MENTAL DEFILEMENT or a SANKHARA. That is why ANICCA or ANITYA chanting is done in mind during every observation of touch of air, as all vibrations and sensations are observed with ANICCA or ANITYA consciousness activated in mind. Just continue to repeat word ‘ANICCA’ or ANITYA in mind, during entire observation of sensations or vibration in body.

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After ANAPANA MEDITATIONS of subtle observation or after VIPASSANA BODY SCAN observation of sensations, at times during the sleep or otherwise one may feel flow of pleasant WAVES or vibrations travelling all over the body, and when that happens, a SADHAK is simply required to OBSERVE THEM WITH EQUANIMITY and NEVER CREATE ANY PASSION OR LIKING TO THEM. These WAVES and SENSATIONS must be observed with CHANTS of ANICCA and ANITYA consciousness activated in mind. Just continue to repeat word ‘ANICCA’ or ANITYA in mind during entire observation of subtle flow of waves, vibrations or sensations in body.

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VIP NOTE: Each VIPASSANA BODY SCAN or Subtle observation of touch of incoming at border of nostrils (nose tips) or observation of CONTACT at upper lip is ended by ANAPANA MEDITATION observation of AIR AT NOSE DOORS.

In short, one must end their meditation with at least 5 minutes of ANAPANA Incoming and outgoing air observation at nose doors [step-2].

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4.
EQUANIMITY (do not create passion or aversion or reaction during entire meditation)

5.
OBJECTIVE OBSERVATION [An Objective observer DWELLS DETACHED AND CLINGS TO NOTHING. An Objective observer applies DETACHED AWARENESS.]

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ANAPANA meditation, helps rein in MIND that is running like a wild horse, uncontrolled, rolling in thoughts, not living in PRESENT MOMENT, thus creating agitation and distress here and there. In ANAPANA meditation we observe breathe that come in, by keeping our

mind's vision FIXED at nose doors, and also observe breathe that goes out. Here a SADHAK makes every effort to stop mind from rolling in thoughts of any kind with wisdom that all thoughts are dreamlike, illusion and no-self, lack any substance, and waste our precious time, so why indulge in thoughts? Thus, they bring their FOCUS back to NOSE DOORS and observe breathe that float outside exactly near nose doors or in other words, observe incoming air and outgoing air keeping their minds vision focused exactly at nose door [just outside nose doors].

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+++ TWO Types of ANAPANA MEDITATION, GROSS and SUBTLE observation?

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**1)
For GROSS OBSERVATION OF AIR,**

is to observe "AIR THAT FLOATS EXACTLY OUTSIDE NOSE DOORS. Or in other words you are observing INCOMING AIR and OUTGOING Air that happens JUST OUTSIDE OR AT NOSE DOOR's (both nostrils) without missing even a single breathe. Here a SADHAK makes a CONSCIOUS EFFORT to ATTEND to both INCOMING AIR as well as OUTGOING Air. Always mindful, he observes breathes that comes in; mindful he observes breathes that goes out,

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DURING ANAPANA breathe observation, FOR EVERY [Breathes IN and Breathe OUT] he reminds himself of following:
RENOUNCING or let go, all worldly interaction with all 'forms' (phenomenon, people, objects), observe incoming air and outgoing air
RENOUNCING or let go, all sense media 'feelings and thoughts' observe incoming air and outgoing air
RENOUNCING or let go, MIND Interaction and 'evaluations aka perceptions', observe incoming air and outgoing air
RENOUNCE or let go, 'BODILY reactions or volitional act or formations, observe incoming air and outgoing air
RENOUNCING or let go CONSCIOUSNESS, i.e., renounces (forms, feeling, perceptions, formations) or all 5 elements of aggregate of SELF, I observe incoming air and outgoing air

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**2)
SUBTLE OBSERVATION of TOUCH OF AIR [CONTACT];**

Incoming air, that MAKES CONTACT with NOSE TIPS (nostril border).

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Subtle observation of touch of incoming at border of nostrils (nose tips). Here we do not observe air, but the object of meditations is holistic

observation of touch of air or CONTACT, all the places where air made contact with nose tips [nostril borders] during incoming air or inhale. Mind's eye or inner vision is focused holistically at both nose tips and every contact or touch of air is observed. Observe outgoing air as it flushes out.

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INSIGHT MEDITATION OR VIPASSANA body scan meditation

is the TOOL we use to ERADICATE ALL mental and physical DEFILEMENTS or SANKHARA as they are called in ancient PALI language, that have taken resident in our mind and body on account of IGNORANCE. Here IGNORANCE means, when one WAS NOT OBJECTIVE OBSERVER and WHEN ONE DID NOT SHOW EQUANIMITY and REACTED out of craving or aversion or delusion with respect to thoughts and phenomenon, which resulted in fabrication or formations i.e., SANKHARA or MENTAL DEFILEMENTS.

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IMPORTANT NOTE

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Every ANAPANA meditation MUST BE ENDED by at least 5 minutes of observation of BREATH at nose doors method [observe Incoming air and outgoing air that float just outside or at nose door, or observe Incoming air and outgoing air at nose door (nostrils)]

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+++++ The truth of suffering,

is to be fully understood by a SADHAK, the craving and defilements which originate it are to be abandoned or let go, Nibbana as final goal from suffering is to be realised, and the Noble Eightfold Path that leads to deliverance is to be developed. The SADHAK, who has completed these four is the "Arahat", the Liberated One, who has broken all bonds of binding to the round of becoming and lives in the experienced freedom of Nibbana and bliss.

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+++ What is GROSS OBSERVATION of BREATH V/S SUBTLE OBSERVATION of Breath?

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The Incoming air and outgoing air observation **at NOSE DOOR is a GROSS OBSERVATION of breath.** Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is "AIR". In this case one FIXES THE MIND's EYE or INNER VISION FOCUS, EXACTLY or JUST OUTSIDE NOSE DOOR, and one then, observes Incoming air and outgoing air, without missing even a single inhale or exhale.

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The “CONTACT or touch of AIR observation at NOSE TIPS” (both oval shaped nose tips, or border skin of nostrils or at upper lip) is a SUBTLE OBSERVATION of breath.

Here the OBJECT OF OBSERVATION or OBJECT OF MEDITATION is “both oval shaped NOSE TIPS or upper lip”. In this case one FIXES THE MIND’S EYE or INNER VISION FOCUS, EXACTLY AT both oval shaped NOSE TIPS, and one then, observes ‘CONTACT SURFACE OF SKIN on nose tips’ where ever air or breathe touches or makes contact during inhale and exhale, without missing even a single breathe.

The “TOUCH OF AIR” is a SENSATION, and all SENSATIONS including vibrations, are observed with ANICCA CONSCIOUSNESS i.e., we do not create desire or un-desire for any sensations that arise at nose tip or upper lip whether pleasant or unpleasant, with thorough understanding that all sensations are impermanent and they have element of suffering in them. Just like term NO-SELF or VOID is associated with mental contents, impermanence (ANICCA or ANITYA) and un-satisfactoriness is associated with SENSATIONS, VIBRATIONS and WAVES running through body.

We abandon the mental images with the KNOWLEDGE that the MENTAL CONTENT or IMAGES are ‘not real’, formed just-now and ‘an illusion’ and so there is no point in reacting to what is an illusion and thus mental content images are abandoned without giving unwholesome reaction to them.

Similarly, ANICCA is realized by following MINDS FOCUS that keeps shifting from one sensation to another and we are simply supposed to objectively observe sensations that is focus of mind’s eye at “present moment” and we maintain absolute equanimity with though understanding that ALL SENSATIONS are impermanent and with every shift of mind’s focus that signals us to move to next sensation, ANICCA or ANITYA is realized as we see that sensation that was mind’s focus earlier has mellowed down or taken a back seat as the mind’s focus has automatically shifted to next sensation.

This SUBTLE OBSERVATION techniques are also used when “observing sensations”. When observing sensations, we use sensations as a path to reach their exact arising location where sensation is making CONTACT with SKIN SURFACE of organ affected by sensation, and then “we observe sensations at their exact arising. This is known as observing of sensation at subtle arising aka subtle observation of sensations.

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VIPASSANA BODY SCAN (How to)

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We can summarise ANAPANA MEDITATION as 3 steps:

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1. Observe "touch of incoming air inside of nose at nose wall" inside of nose when the breath is FAST and goes inside of nostrils. [1-2 minutes]
 2. Observe "every INCOMING AIR and OUTGOING AIR" mind's vision fixed at nose doors from outside [10-20 minutes]
 3. Observe "CONTACT of incoming air at both oval shaped nose tips" [nostrils borders] , mind's vision FIXED holistically at both side of oval shaped nose borders [nose tips] [5-10 minutes]
 4. ONE MUST continue to SWITCH between STEP-2 and other steps every 10-20 minutes for at least few minutes of step-2 air observation at nose doors.

One can move directly to "" VIPASSANA body scan"" in sitting positions and "sensation observation" either in sitting or sleeping position, after any of step 2 or step 3. THE SADHAK MUST NOT create PASSION or liking towards vibrations being observed any time during ANAPANA meditation and all vibrations and sensations must be observed with chants of ANICCA or ANITYA.

Vipassana body scan, is done in 2 steps:

Vipassana body scan, is done in 2 steps:

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- a. A SADHAK, having completed ANAPANA meditation steps as above for minimum required durations of at least 10-15 minutes, moves to Vipassana body scan and subsequent observation of **body sensation** DIRECTED BY MIND.
- b.
- c. **BODY SCAN LOCATIONS** are in order of sequence, top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head.
- d. **During Vipassana Body MANUAL SCAN**, with closed eyes, a SADHAK fixes his mind's eye or inner vision at 'top of head', feels the entire scalp or head as the breathe pushes through scalp for 2-3 breathes, scans entire scalp [every centimetre] or head with mind's eye, hunts for any sensation on scalp or head, and if any sensations are found observes them with chants of ANICCA or ANITYA, then moves to NEXT BODY PART for and repeats the same process again for face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head.
- e.
- f. STEP-1: - MANUAL BODY SCAN through inner vision or mind's eye from top head to bottom feet, covering every inch of body part through mind's eye, moving top to bottom, bottom to top, sideways top to bottom, sideways bottom to top, inch by inch initially, and then doing quick multiple QUICK sweeps in similar manner, top to

bottom, bottom to top, sideways top to bottom, sideways bottom to top.

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In this case we MANUALLY try to observe or feel sensations during scanning every inch of body part area at location selected, we do not stop at any sensation or do sensation observation here, as soon as sensations is understood at location selected (top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head), we simple observe it for a second with equanimity and move to next body part location. What is important is that we must find or feel at least one sensation at body part location selected during body scan and as soon as at least one sensation is found and we have covered every inch of body part location scan with mind's eye, we move to next location.

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THIS MANUAL VIPASSANA BODY SCAN MAY TAKE 10-15 minutes to 30 or more minutes depending on SADHAK's experience with body scan process. After body scan is over, one may undertake ANAPANA meditation of AIR observation at nose doors for at least 5 minutes and then move to observe body sensations "DIRECTED BY MIND", as last part.

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The body scan "DIRECTED BY MIND", is usually done is sitting position only but one can now move to observing body sensation DIRECTED BY MIND, either in sitting position or sleeping position to complete the whole process.

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g. STEP-2: -MANUAL VIPASSANA BODY SCAN is now stopped. **Observing body sensation "DIRECTED BY MIND"** process has now started. One may choose to do this either in sitting position or in sleep position [normally at this point, I choose to observe sensation in sleep position];
- h. .
BODY SENSATION observation is now started as DIRECTED BY MIND, moving from one sensation to another as directed by mind. This is ANICCA or ANITYA observation of SENSATION DIRECTED BY MIND, where one does not CHOOSE which sensation to observe. In this case a SADHAK focuses on MIND's direction to SELECT and observe the sensation and then SADHAK continues to observe that sensation with mind's eye with objective detached observation, maintaining absolute equanimity, does not react, does not create any passion, aversion, EGO(I, ME, MINE) with respect to sensation being observed, but at the same time SADHAK is alert to mind which may signal at certain time to move mind's eye to OBSERVE NEXT SENSATION, thus leaving previous sensation to take a back seat. This way a SADHAK continues to move from one sensation to another as signalled by mind.

This BODY SENSATION observation DIRECTED BY MIND is an experience of ANICCA OR ANITYA, may be done for at least 5-10 minutes or more, before closing the meditation process for good.

i. =====

How and When to ACTIVATE CONSCIOUSNESS of 'UN-REAL or An Illusion' with respect to mental contents and ACTIVATE CONSCIOUSNESS of ANICCA-ANITYA-IMPERMANENCE with respect to BODY SENSATIONS

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#vipassana #SpiritualScience #buddha

BIKHHU's;

BIKKHU'S; 'CONSCIOUSNESS', is aggregate of SENSE IMPRESSIONS collected through 6 sense media [eye, ear, nose, tongue, body and mind], when interacting with any worldly phenomenon. A 'BEING' collects sense impression data as "**element of SELF**" or KHANDA (form, feeling, perception, reactions-volitional acts-formations-fabrications). Cognized "**CONSCIOUSNESS**" is **RELAYED BACK TO YOU** as a SANKHARA (MENTAL DEFILEMENT or Bodily defect) or pure CONSCIOUSNESS. This "**RELAYED BACK CONSCIOUSNESS**" is NO-SELF-VOID-EMPTY in essence, but '**BEINGS**', out of wrong habit pattern continue to be affected by these '**RELAYED BACK CONSCIOUSNESS**' and **respond to them as if they are happening in real-time, although the relayed back consciousness is nothing but just a mental image, dreamlike.**

As per law of nature, any CONSCIOUSNESS that is Cognized, shall ARISE, PERSIST FOR A WHILE and CEASE, till it has been resolved. The HABIT PATTERN MUST CHANGE from "**WALLOWING IN CONSCIOUSNESS**" to **OBSERVING THEM with EQUANIMITY**, and such an observation shall be done based CONTEMPLATION OF PHENOMENON (relayed back consciousness in this case), categorizing them either as MENTAL CONTENTS or BODILY SENSATIONS. Always Mental Contents are observed as **NO-SELF or VOID** while bodily SENSATIONS are observed as ANICCA-ANITYA- **IMPERMANENT**.

Inner mind chant of no-self or void or "un-real, An Illusion", has to be activated on seeing mental contents so that any un-wholesome action in response to them can be avoided. To start with one shall immediately abandon mental contents as soon as they arise with the knowledge that they are 'An Illusion or just a relayed back consciousness'. Similarly, as soon as one feels body sensations one shall continue to chant ANICCA OR ANITYA, mind's eye totally immersed to feeling of body sensation being felt at 'present moment', till the mind has signalled inner vision to move to next sensation.

BIKKHU'S; "**NO-SELF CONSCIOUSNESS**" AND "**ANICCA or ANITYA or IMPERMANENCE**" CONSCIOUSNESS is already IN-BUILT as a branch of SELF; we just need to learn to activate them. Always Mental Contents are observed as **NO-SELF** while bodily SENSATIONS are observed as ANICCA-ANITYA- **IMPERMANENT**. Inner mind chant of no-self or void or "un-real, An Illusion", has to be activated on seeing mental contents so that any un-wholesome action in response to them can be avoided.

SADHAK shall train them to immediately abandon ALL TYPES OF MENTAL CONTENTS [anxiety, fear, anger, panic, thoughts, tinnitus etc.] with KNOWLEDGE

‘An Illusion or UN-Real’. Once, learning to abandon mental contents have been established, then SADHAK can make SKILFUL use of mental contents to use them for WHOLESOME actions like planning, analysing etc.

Similarly, a SADHAK MUST train them to see all BODILY SENSATIONS [itch, pain, cut, wound, feeling of hot, cold, warm, effect of mental contents as sensation on body, etc.] with chant of ‘ANICCA’ [PALI] or ‘ANITYA’[Sanskrit] both meaning impermanent nature of mind with respect to sensations as mind keeps switching focus from one sensation at a time to next sensation and in the process previous sensations either takes a back seat or has mellowed down till the attention is brought back to it again automatically by the mind.

ANICCA or ANITYA, is impermanent nature of SENSATION and that can be verified through observation of SENSATIONS along with bare minimum focus on mind, and as one continues to observe sensations with chant of ‘anicca’ or ‘anitya’, one is also alert to mind which is trying to shift focus to next sensations and all a SADHAK does is to direct attention to next sensation as dictated by mind.

BIKHHU’s; If a CHILD WERE TO BE TAUGHT COUNTING OF NUMBERS, and if he is told to chant 1,2,3... would this kind of teaching make him understand the counting? And if the same child was shown an APPLE and was told this is 1-Apple, and then he was shown two apples and was told these are 2-Apples and so on, then would the same child understand the PROCESS OF COUNTING in more specific manner?

Similarly, if a child is now being taught MULTIPLICATION OF NUMBERS and if he is asked to understand $2 \times 2 = 4$, then will we understand it just by repeating $2 \times 2 = 4$, or if same child is shown 2 apples and another 2 apples and were taught 2 Apples X 2 Apples is 4, similarly shown 2 apples and another 3 apples and were taught 2 Apples X 3 Apples is 6, and so on.

Then for the same child who has understood 2 Apples X 3 Apples = 6 and so on ... Will the same child has to be shown 10 apples to make him understand 2×10 is 20? A child can now assume that since he has already seen how 2 apples X 3 Apples was made out to be 6, hence there was no need to show him 10 apples to make him understand $2 \times 10 = 20$. He will simply understand by DOGMA that 2 apples X 10 Apples = 20.

In the same ways BIKHHU’s I will make you understand how to How to see MENTAL CONTENTS as ILLUSION-No SELF-VOID-EMPTY and SENSATIONS as IMPERMANENT-UNSATISFACTORY, because understanding of the CONTEMPLATION of ALL PHENOMENON as IMPERMANENT-UNSATISFACTORY- and NO-SELF is what is required to achieve nibbana from miseries of life.

Monks, If I were to ask you to imagine and form a mental picture of a large growling tiger which is sitting just few feet’s apart from you, and after forming such a mental image of growling tiger sitting just few feet’s away from you, what would be your reaction? Will you feel fear or try to run away from the animal?

On hearing this one of the Bhikkhu said; Venerable sir, for how can one respond or react to something that is just an image formed by mind?

Monks, then why do BEINGS who experience past and future mental images and incidents that are in a state of flux, in the form of mental contents, are affected by them? Do not they respond to those images as if they were happening in real-time? And by reacting to something that is just an illusion, a mental image formed JUST-NOW, for how can the image that is formed just-now in mind can be real?

Bhikkhu's; The knowledge that mental contents are just images formed by mind just-now are NOT REAL must be developed to rid of defilement of mind with respect to seeing mental contents as real and ignorantly responding to them in unwholesome manner.

When BEINGS react to these past and future mental images that are nothing but an illusion and formed just-now, they end up creating SENSATIONS of anxiety, fear, agitation, anger which are REAL and thus beings are inflicted with misery all the time.

On hearing this one of the BIKKHUS said, venerable sir, if I were to form a mental image of you, who is sitting just beside us, can not I assume the mental image to be true as it is same as you?

Bhikkhu's, A 'BEING' is made of physical form + Consciousnesses. Human existence belongs to the sense sphere. The Same is not true for MENTAL IMAGES. Therefore, to say that 'Venerable Sir' is same as MENTAL IMAGE formed is not correct.

Therefore BIKKHU's, can we now say that all MENTAL CONTENTS IMAGES, THOUGHTS are UN-REAL and AN ILLUSION by the DOGMA of "MENTAL IMAGE OF TIGER example"? and since you did not respond to the mental image of tiger with understanding that how can one respond to what is UN-REAL and an Image?

BIKKHU's; One must see all MENTAL CONTENTS with the knowledge that they are UN-REAL, formed just now, and hence as soon as a mental image appears in any form, a SADHAK must continue to CHANT 'UN-REAL' or 'An Illusion' and with this knowledge shall ABANDONE ANY UN-WHOLESOME REATION to THEM in ANY MANNER" or just ABANDON THEM. One must immediately ACTIVATE CONSCIOUSNESS OF 'UNREAL or An Illusion", as soon as one sees mental content in any form.

Only WHOLESOME REACTION to thoughts or MENTAL CONTENTS IMAGES may be entertained by the person that are required to plan or apply mind and knowledge where they are needed indeed.

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BIKKHU'S; How do we differentiate between "PRESENT MOMENT" and a 'RELAYED BACK CONSCIOUSNESS'?

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Monks, a PHENOMENON is either occurring in **“PRESENT MOMENT”** where SENSE IMPRESSIONS are being collected and where “new elements of SELF” are being formed, where “” form, feeling, perception and reaction or volitional act”” are involved. All 6-sense impression thus collected will be formed into NEW COGNIZED CONSCIOUSNESS, OR; Monks; there is a PHENOMENON which is just a “RELAYED BACK CONSCIOUSNESS” in the form of a MENTAL CONTENT or BODY SENSATIONS, is thus an ALREADY COGNIZED CONSCIOUSNESS.

All PHENOMENON that are occurring in “PRESENT MOMENT” are to be contemplated for their impermanence having element of suffering and must follow EQUANIMITY and where passion or aversion are not being created with respect to any interaction being performed so as to create CONSCIOUSNESS that is not a SANKHARA or DEFILEMENT of any kind. Any CONSCIOUSNESS that is CONDITIONED by CRAVING OR AVERSION is a SANKHARA or DEFILEMENT. Similarly, Any Body defect is also cognized as CONSCIOUSNESS of the same.

In both cases either of a PHENOMENON being collected in either PRESENT MOMENT (real time) or, mental contents or body sensations, AN ALREADY COGNIZED CONSCIOUSNESS IS RELAYED BACK TO MIND AND BODY. What this means is that; EVEN FOR THE PHENOMENON that is occurring in PRESENT MOMENT or real time, element of SELF being collected are first cognized IN REAL TIME into CONSCIOUSNESS, and then the same CONSCIOUSNESS is relayed back to you in REAL TIME, except that in the case of ALREADY COGNIZED PAST CONSCIOUSNESSES, they are relayed back to us in form of mental content or body sensations as per law of nature, and law of nature is that ANY CONSCIOUSNESS that is COGNIZED must be RELAYED BACK or in other words, CONSCIOUSNESS shall ARISE, PERSIST FOR A WHILE AND CEASE.

Thus **BIKKHU’S; it can be said based on DOGMA of principal of COGNIZATION OF CONSCIOUSNESS; that all** CONSCIOUSNESS in form of mental content or body sensations, that arise, persists for a while and cease, are just an RELAYED BACK CONSCIOUSNESS, an illusion, NO-SELF, but beings when they react to them where objective observation and equanimity is not maintained, thus BEINGS are creating CONSCIOUSNESS that is CONDITIONED by CRAVING or AVERSION and such a CONSCIOUSNESS is INFLICTED, a cause of misery.

All mental contents are to be seen as un- Real /An Illusion and All bodily Sensations as Anicca- Anitya- Impermanent.
So as soon as one sees mental content in form of images/ mental visuals one shall chant ‘unreal or an illusion’ or no- self and abandon attending to them. Only wholesome actions are allowed in response to mental contents.
Similarly, as soon as one feels body sensations one shall continue to chant anicca OR anitya, mind’s eye totally immersed to feeling of sensation at 'present moment', till the mind has signalled inner vision to move to next sensation or mental content.

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VIPASSANA BODY SCAN (How to)

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We can summarise ANAPANA MEDITATION as 4 steps:

1. Observe “touch of incoming air inside of nose at nose wall” inside of nose when the breath is FAST and goes inside of nostrils. [1-2 minutes]
2. Observe “every INCOMING AIR and OUTGOING AIR” mind’s vision fixed at nose doors from outside [10-20 minutes]
3. Observe “CONTACT of incoming air at both oval shaped nose tips” [nostrils borders] , mind’s vision FIXED holistically at both side of oval shaped nose borders [nose tips] [5-10 minutes]
4. Observe VIBRATIONS either at both oval shaped nose tips [nostrils] or at centre of upper lip, minds vision fixed at nose tip or at middle of upper lip. [5-10 minutes]. During vibrations observation, DO NOT BREATH OVER VIBRATIONS or breath along with vibrations, relax and take mind away from breath, and simply observe vibrations by focusing inner vision on borders of both ovals shaped nose tips or centre of upper lip
5. ONE MUST continue to SWITCH between STEP-2 and other steps every 10-20 minutes for at least few minutes of step-2 air observation at nose doors.
- 6.

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One can move directly to “” VIPASSANA body scan”” in sitting positions and “sensation observation” either in sitting or sleeping position, after any of step 2 or step 3 or step 4. THE SADHAK MUST NOT create PASSION or liking towards vibrations being observed any time during ANAPANA meditation and all vibrations and sensations must be observed with chants of ANICCA or ANITYA.

Vipassana body scan, is done in 2 steps:

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- j. A SADHAK, having completed ANAPANA meditation steps as above for minimum required durations of at least 10-15 minutes, moves to Vipassana body scan and subsequent observation of **body sensation** DIRECTED BY MIND.
- k.
- l. BODY SCAN LOCATIONS are in order of sequence; top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet’s, torso from behind, neck from behind and head from behind back to top of head.
- m.
- n. STEP-1: - BODY SCAN through inner vision or mind’s eye from top head to bottom feet, covering every inch of body part through mind’s eye, moving top to bottom, bottom to top, sideways top to bottom, sideways bottom to top, inch by inch initially, and then

doing quick multiple QUICK sweeps in similar manner, top to bottom, bottom to top, sideways top to bottom, sideways bottom to top.

In this case we MANUALLY try to observe or feel sensations during scanning every inch of body part area at location selected, we do not stop at any sensation or do sensation observation here, as soon as sensations is understood at location selected (top of head, face, neck, shoulders, both hands, chest, stomach, abdomen, both legs, feet's, torso from behind, neck from behind and head from behind back to top of head), we simple observe it for a second with equanimity and move to next body part location. What is important is that we must find or feel at least one sensation at body part location selected during body scan and as soon as at least one sensation is found and we have covered every inch of body part location scan with mind's eye, we move to next location.

THIS VIPASSANA BODY SCAN MAY TAKE 10-15 minutes to 30 or more minutes depending on SADHAK's experience with body scan process. After body scan is over, one may undertake ANAPANA meditation of AIR observation at nose doors for at least 5 minutes and then move to observe body sensations DIRECTED BY MIND as last part.

The body scan is usually done is sitting position only but one can now move to observing body sensation DIRECTED BY MIND, either in sitting position or sleeping position to complete the whole process.

o.

- p. STEP-2: -VIPASSANA BODY SCAN is now stopped. **Observing body sensation** DIRECTED BY MIND process has now started. One may choose to do this either in sitting position or in sleep position [normally at this point, I choose to observe sensation in sleep position]; BODY SENSATION observation is now started as DIRECTED BY MIND, moving from one sensation to another as directed by mind. This is ANICCA or ANITYA observation of SENSATION DIRECTED BY MIND, where one does not CHOOSE which sensation to observe. In this case a SADHAK focuses on MIND's direction to SELECT and observe the sensation and then SADHAK continues to observe that sensation with minds eye with objective detached observation, maintaining absolute equanimity, does not react, does not create any passion, aversion, EGO(I, ME, MINE) with respect to sensation being observed, but at the same time SADHAK is alert to mind which may signal at certain time to move mind's eye to OBSERVE NEXT SENSATION, thus leaving previous sensation to take a back seat. This way a SADHAK continues to move from one sensation to another as signalled by mind.
This BODY SENSATION observation DIRECTED BY MIND is an experience of ANICCA OR ANITYA, may be done for at least

5-10 minutes or more, before closing the meditation process for good.

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**WHAT HAPPENS AFTER ANAPANA MEDITATION and
SUBSEQUENT VIPASSANA BODY SCAN followed by BODY
SENSATION OBSERVATION DIRECTED BY MIND?**
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A SADHAK who REGULARLY continues to perform ANAPANA and VIPASSANA BODY SCAN along with SENSATION OBSERVATION DIRECTED BY MIND, may at times during the middle of sleep wakes up or otherwise even in regular awake stage, may feel VIBRATIONS AND WAVES that are arising passing away in FAST MOTION either through the entire body or at certain parts of body. At this time SADHAK must maintain EQUANIMITY and DETACHED OBJECTIVE OBSERVATION, and shall CONTINUE TO OBSERVE with mind's eye or inner vision, vibrations or waves that he or she feels running through the body, along with CHANTS of ANICCA OR ANITYA.

It is very important to maintain equanimity and SADHAK MUST NOT CREATE LIKING, PASSION or aversion to these vibrations or waves he feels running inside body and must continue to CHANT ANICCA OR ANITYA during such observations.

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SADHAK MUST KNOW THAT, there is a DANGER OF CREATING a MENTAL DEFILEMENT or a SANKHARA, if SADHAK DOES not maintain equanimity and objective observation during such observation of vibrations, waves and sensations, along with CHANTS of ANICCA OR ANITYA, that are felt arising and passing away.

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After around 10-20 minutes or more of such observation, a SADHAK may choose to abort the observation process and go back to sleep

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ANITYA in SANSKRIT LANGUAGE means impermanent, to us it means this sensation shall pass, it will not last forever. Let me observe it with equanimity with CHANTS of ANITYA or chant of ANICCA with equanimity without creating passion or aversion to sensations being observed. All chanting of Anitya or Anicca is done through mind and not verbally.

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ONE MUST NEVER associate VIPASSANA MEDITATION TECHNIQUES with expectation of any cure. In VIPASSANA any expectations are known as SANKHARA or MENTAL DEFILEMENT and hence if we perform meditation with expectations of any kind, then we will end up creating mental defilements rather than benefitting from the meditation technique.

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However, there are steps and techniques once a SADHAK becomes experienced VIPASSANA FOLLOWER, and if followed properly may benefit the SADHAK immensely in terms of mind and body issues, but one MUST NEVER indulge in VIPASSANA MEDITATION PROCESS by associating it with cure methods or with any kind of expectations.

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The VIPASSANA TECHNIQUE is SO POWERFUL that SADHAK benefits a lot when they follow VIPASSANA on daily basis, but NO SADHAK must take up VIPASSANA for the purpose of resolving their medical or other issues. These benefits will follow automatically though when one performs VIPASSANA on daily basis.

HOW TO TRAIN A SADHAK on ANICCA or ANITYA (IMPERMANENCE) 09-Oct-2022

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Here a SADHAK DOES NOT CHOOSE SENSATION or MENTAL CONTENT for objective observation. DIRECTED BY MIND, A SADHAK attends to one sensation or a phenomenon or mental content at a time, with CHANTS of ANITYA or ANICCA.

Every time a new phenomenon, a new sensations or mental content arises as seen by mind's eye, one continues to be involved with chants of ANITYA OR ANICCA, meaning 'THIS SHALL PASS SOON', all sensations are impermanent, and all mental contents are seen as void or no-self or un-real and thus any unwholesome reaction to mental contents is abandoned. All chants of "**ANICCA or ANITYA**" is done inside of mind and not verbally. A SADHAK continues to observe arisen mental content, sensation or phenomenon with 'chants of ANITYA' till mind's focus is shifted to next sensation, mental content or phenomenon as the case may be.

.
Also, the experience of observing BODY SENSATION depends on whether SADHAK is observing them as GROSS or after activating "SUBTLE VIBRATION MODE", through ANAPANA 'CONTACT' observation at nose tips or upper lip followed by observation of vibrations at nose tip or upper lip with CHANTS OF ANITYA or ANICCA. Once step-3 and step-4 of ANAPANA stage are covered as mentioned in my blog posts on "ANATOMY OF ANAPANA meditation", SUBTLE VIBRATION MODE is active and in this stage observation of body sensations is observed as vibrations and waves with chants of 'ANITYA'

.
"ANITYA in SANSKRIT LANGUAGE means impermanent", to us it means this sensation shall pass, it will not last forever. Let me observe it with equanimity with CHANTS of ANITYA or chant of ANICCA with equanimity without creating passion or aversion to sensations being observed. All chanting of Anitya or Anicca is done through mind and not verbally.

Also Note: The "" **objective observer**"" will seek to record simply what they see without offering any opinion. An objective perspective is one that is not influenced by emotions, opinions, or personal feelings. **"EQUANIMITY"**, means, a SADHAK does not create passion, aversion or EGO (sense of I, ME or MINE) with any sensation, phenomenon or mental contents that one comes across.

.
The knowledge of "ANICCA or ANITYA" that all that all things, including the SELF or subsequent consciousness, phenomenon is impermanent and constantly changing,

and this can be “” experienced by meditating on GROSS [pain, cut, wound, itch etc.] or SUBTLE [vibrations, waves] BODY SENSATIONS of the body”.

I have written below how to experience ANICCA or ANITYA through meditating on BODY SENSATIONS, but same principal applies to PHENOMENON, MENTAL CONTENTS also.

. As one would have noticed, the mind's eye or inner vision or mind keep shifting focus from one body sensation to another body sensation that are in state of flux. You may at times notice a tingling sensation at one part of body, and as a SADHAK you maintain the knowledge that this FEELING of sensation of tingling is IMPERMANENT and will pass sooner or later and thus one is required to observe body sensation of tingling with equanimity and detached objective observation with ‘chants of ANITYA’, TILL THE MINDS FOCUS HAS AUTOMATICALLY SHIFTED TO NEXT BODY SENSATION [this automatic SHIFTING OF MIND to NEXT BODY SENSATION is experience of “ANICCA or ANITYA”]. That means, objective observation of your mind's vision remains focused COMPLETELY ON ONE BODY SENSATION that is being observed in PRESENT MOMENT, till mind’s focus or inner vision has automatically signalled you to shif to the next arising body sensation as DIRECTED BY MIND.

. ALL MENTAL CONTENTS are NO-SELF [un-real, images] and All BODY SENSATIONS are IMPERMANENT and UNSATISFACTORY i.e., they have an element of suffering in them. Un-Wholesome reactions to mental contents are abandoned with knowledge that arisen mental content is VOID and No-Self and is just a mental image formed just-now, or, even in this case one may either abandon the mental content image formed in mind with knowledge that image I see is un-real, an illusion and so a SADHAK simply abandons any reaction to them, or a SADHAK may observe MENTAL CONTENT with CHANTS OF ANITYA OR ANICCA till the effect of mental content has mellowed down or mind has directed to you next sensation or mental content

. As per the law of nature, ‘**body sensations**’ arise, persist for a while and cease. In other words, MIND knows when a sensation has arisen and so quickly your focus is shifted to sensation with ‘chants of ANITYA’. Mind on its own will direct you to shift focus to the next arisen sensation.

. The mind's focus continues to shift focus from one ‘**body sensation**’ to another on its own, that means a SADHAK must observe **body sensations** with equanimity with ‘chants of ANITYA’, till the mind has on its own signalled to shift focus to the next arising sensation. This is how your EXPERIENCE ANICCA i.e., nature of impermanence as one realizes that AUTOMATIC MIND FOCUS is that decides which **body sensation** will affect you in ‘PRESENT MOMENT’, while all other sensations take back seat, till the minds focus has automatically shifted to next body sensation.

.
Here a SADHAK DOES NOT DECIDE which **BODY SENSATIONS** to observe, he just maintains experience of ANICCA or ANITYA, by following the mind's focus to the next arisen body sensation with 'chants of ANITYA'. Each such SHIFT of focus of mind to next **body sensation** is the experience of ANICCA or ANITYA, that means the previous sensations has either mellowed down or takes a back seat as the mind's focus shifts.

.
Every time mind's focus shift to NEXT BODY SENSATION, we continue to observe it with CHANTS OF ANICCA or ANITYA [all chants are done in mind and not verbally], meaning, "that this shall pass too soon"

.
Now, In the case where a LARGE PORTION OF A BODY PART [say entire leg] is affected by VARIOUS BODY SENSATIONS [example pain or numbness or tingling or mix of all 3 or many sensations], in that case one would notice that MIND'S focus first starts automatically with an ONE area of inflicted body part at one portion, and as the mind's focus remains on body sensation there, A SADHAK IS REQUIRED TO MAINTAIN OBJECTIVE DETACHED OBSERVATION AND EQUANIMITY ON PRESENT body SENSATION BEING OBSERVED with 'chants of ANITYA', till the mind has automatically signalled mind's vision to shift to next portion or **body sensation** WITHIN THE INFLICTED BODY PART. Thus, mind will keep taking you from one **body sensation** to next within INFLICTED BODY PART AREA, and all SADHAK has to do is to FOLLOW THE MIND'S FOCUS and ATTEND TO ONE SENSATION selected by MIND'S VISION with 'chants of ANITYA', and thus a SADHAK CONTINUE TO MAINTAIN EQUANIMITY AND OBJECTIVE DETACHED OBSERVATION throughout the experience with CHANTS OF ANICCA or ANITYA within inflicted body parts.

.
"ANICCA or ANITYA" is experience of IMPERMANENT NATURE OF MIND, that attends to **body sensations** one at a time as a primary focus, shifting from one body sensation to another within inflicted body part area or entire body, making all other body sensations weak or mellow till they are brought back to focus again by mind's vision next time.

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A SADHAK IS REQUIRED TO OBJECTIVELY OBSERVE ALL BODY SENSATIONS whenever mind's focus is brought to sensation being observed in present moment with 'chants of ANITYA'. A SADHAK observes ONE BODY SENSATION AT A TIME as directed by MIND, and switches focus to NEXT BODY SENSATION as directed by mind, keeping them alert to mind's signals that may want them to switch to next arisen body sensation, during such observations.

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How to TRAIN a SADHAK to understand what is “SELF” and what is “NO-SELF”? 12-Oct-2022

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#vipassana #SpiritualScience #buddha

Bhikkhu's;

.
Let me train you on what is ‘SELF’ and “NO_SELF”

,
All MATERIAL EXISTENCE has ‘**5- common PHYSICAL elements of existence**’; they are made of; earth, water, fire, air and sky.

,
What are BEINGS? How are they come into EXISTENCE as?

.
A ‘BEING’ is made of 23 elements + Consciousness [total 24 elements]

.
All BEINGS are made of “**5-COMMON PHYSICAL ELEMENTS of EXISTENCE**”; earth, water, fire, air and sky, and the five sense objects are included. They are the manifestations of physical sound, touch, form, taste and smell; then, there are five senses for acquiring knowledge or to collect Consciousnesses; the eyes, ears, nose, tongue and skin. Then five working senses: voice, legs, hands, anus and genitals. The false ego: "I am," and "It is mine," which constitute the basic principle of material existence of a BEING. Thus, a BEING has a MATERIAL EXISTENCE as a NAME-FORM.

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Are BEINGS SELF or NO-SELF?

Bhikkhu's; BEINGS are called as ‘SELF’ as they have material existence

.
Now Bhikkhu's; Do you see that **MOUNTAINS**? Yes, Is it a NAME-FORM? Yes, why is called **MOUNTAINS**? Because it has ELEMENTS of SELF that gives it physical appearance of MOUNTAIN, and Does **MOUNTAINS** have a MATERIAL EXISTENCE? **Yes**, because it is made of; “earth, water, fire, air and sky”,

.
Are MOUNTAINS, SELF or NO-SELF?

Bhikkhu's; **MOUNTAINS** are called as SELF as they have material existence.

.
THERE BY WE CONCLUDE THAT “5-COMMON PHYSICAL ELEMENTS of Existence’s is what constitutes SELF? Yes.

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Now Bhikkhu's; WHAT IS NO-SELF?

• All BEINGS {HUMANS, INSECTS, ANIMALS} and other form of BEINGS who have sense objects are able to collect Consciousnesses in the form of ELEMENT OF SELF, and these ELEMENTS are NO-SELF i.e. **NON-PHYSICAL-FORM.**

• **What are PHYSICAL ELEMENTS OF SELF?**

they are made of, earth, water, fire, air and sky.

• **What are NON-PHYSICAL[NO-SELF] ELEMENTS OF SELF? They are [FORM, FEELINGS, PERCEPTION, REACTION or VOLITIONAL ACTS, and Consciousness]**

• **Bikkhu's,**

Now, here; you see me sitting atop and conversing with you all"

• Can you DESCRIBE my physical appearance that I possess at this time in 'PRESENT MOMENT'?

• Venerable Sir, you are wearing an Orange cloth wrapped around your body, with such and such face, such and such physical experience.

• **Now Bikkhu's; CLOSE YOUR EYES and can you still describe my physical appearance that you just saw?**

• Venerable sir: Yes, I still remember the physical appearance, and that you are wearing an Orange cloth wrapped around your body, with such and such face, such and such physical experience.

• **Now Bikkhu's, the physical appearance that you just described with closed eyes is NO-SELF, formed in your mind in the form of mental content or IMAGES, this 'physical appearance' is manifestation of mind, and has NO '5-common PHYSICAL elements of existence'. The physical appearance that you just described with closed eyes, is COGNIZED AS CONSCIOUSNESS as element of NON-SELF [form, feeling, perception, formation-fabrications-reactions]**

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Similarly, Bikkhu's, all mental contents are nothing but an illusion, created by mind in form of images, and an IGNORANT BEING react to these NON-SELF mental contents that exists only as COGNIZED CONSCIOUSNESS that is collection of ELEMENTS OF SELF that is in **NON-PHYSICAL-FORM or NO-SELF**.

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Thus, we CONCLUDE that no-self means.
one that 'HAS NO 5- common PHYSICAL elements of
existence',
but 'HAS COGNIZED CONSCIOUSNESS with ELEMENT OF
SELF that is just a MENTAL CONTENT in form of 5-
ELEMENTS of SELF [form, feeling, perception, formation-
fabrications-reactions, CONSCIOUSNESS] that is in NON-
PHYSICAL-FORM or NON-SELF.

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MEDITATING ON SILENCE TO RESOLVE TINNITUS [21-10-
2022]

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TINNITUS has come out in open due to ATTENTION TO NEURONAL ACTIVITY. We need to 'MEDITATE ON SILENCE' AND TRAIN OURSELVES TO IGNORE NEURONAL ACTIVITY aka TINNITUS SOUNDS to come out of this issue for good.

.
For this, one shall first learn to SHIFT TINNITUS to Area-T as explained earlier in my blog posts. One shall also use EARMUFFS [NOT earplugs] that cover entire ears for at least 30-40 minutes to STOP or MELLOW DOWN tinnitus aka neuronal activity at area-T.

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Just before sleep or any time of day perform 'MEDITATION ON SILENCE' as follows:

.
You may optionally or preferably wear earmuffs while 'meditating on silence'.

Here one either in sitting position or sleeping positional shall close their eyes and focus their mind's vision or inner vision on head area. The aim is to ignore neuronal activity aka tinnitus sounds and prevail upon silence through mind's eye.

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Here, with closed eyes, one starts with surface of head location [not inside head], keeps focus on surface of head location with inner vision or mind's eye, scan the whole head portion inch by inch, cm by cm, part by

part and trains them to feel silence while scanning the head location, and ignore tinnitus voice or neuronal activity WITH CHANTS of ANITYA or ANICCA.

So, what you are doing is that, while your inner vision is focus on surface of HEAD, you continue to chant 'ANITYA' while scanning the head to prevail upon feeling of silence inch by inch, move to next portion or next inch of head with chants of ANITYA and again prevail upon feeling SILENCE, and thus at each location you find SILENCE and move to next when covering entire head location.

'ANITYA' in SANSKRIT LANGUAGE means impermanent, to us it means this sensation shall pass, it will not last forever. Let me observe it with equanimity with CHANTS of ANITYA or chant of 'ANICCA' with equanimity without creating passion or aversion to sensations being observed. All chanting of Anitya or Anicca is done through mind and not verbally.

REPEAT the scanning of silence at each body parts WITH CHANTS of 'ANITYA' or 'ANICCA'. , top of HEAD, ENTIRE FACE, NECK, CHEST, STOMACH, ABDOMEN, THIGHS, KNEES, CALFS, ANKLES, FEETS, TORSO BEHIND or BACK SIDE, back side of next and come back again to back of head and top of head.

One finished, take off earmuffs if you have used one during meditation, and go to sleep.

Repeat this till the neuronal activity has silenced, You must learn to ignore or abandon the tinnitus voice to stop this for good.

PS: Earmuff 23 DB or more



What is resolution of mental contents, phenomenon , body sensations and consciousness?

What is CONTEMPLATION? What is RESOLUTION of PHENOMENON,
MENTAL CONTENTS, BODY SENSATIONS and CONSCIOUSNESS?

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Bikkhu's ,

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CONTEMPLATION, is to FIX MIND on PHENOMENON that has arisen. A
SADHAK is required to identify phenomenon as mental content, body
sensation arisen out of mental content, body sensation that is gross
sensation. Mental content born out of gross sensation. In all above cases
a CONSCIOUSNESS is born and is relayed back.

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Bhikkhus, mental contents are NO-SELF. They have no physical base.
Similarly, body sensations born out of contact with mental content are a
no-self and lack any physical base. Thus, observing them with equanimity
we are quickly relieved of the arisen mental content they are linked to.